Hadhrat Abu Ubaydah bin Jarraah τ

Abu Sa'eed Maqbari رحمه الله reports that when Hadhrat Abu Ubaydah bin Jarraah τ contracted a plague, he instructed Hadhrat Mu'aadh bin Jabal τ to lead the salaah, which the latter did. When Hadhrat Abu Ubaydah bin Jarraah τ passed away, Hadhrat Mu'aadh addressed the people saying, "O people! Sincerely repent to Allaah for your sins because when any servant of Allaah meets Allaah after sincerely repents for his sins, Allaah's forgiveness is assured."

Hadhrat Mu'aadh τ then proceeded to say, "You have been grieved by the loss of a man whom I swear had a heart more free from malice than any other I have seen. I have not seen another with a purer heart, who was further from evil, who had as much love for the Aakhirah and who cared more for the well-being of the masses. Pray for mercy to be showered on him and make for the open plain to perform his funeral prayer. I swear by Allaah that you shall never have another leader like him."

The people gathered together and the bier of Hadhrat Abu Ubaydah τ was taken to the plain where Hadhrat Mu'aadh τ led the funeral prayer. When the corpse was brought to the grave, Hadhrat Mu'aadh τ, Hadhrat Amr bin Al Aas τ and Hadhrat Dahaak bin Qais τ entered the grave to lay the body to rest. When they emerged from the grave, they closed the grave with sand and (standing at the head-side of the grave) Hadhrat Mu'aadh τ addressed the deceased saying, "O Abu Ubaydah! I shall certainly heap praises on you but will say nothing untrue because I fear that it may incur Allaah's wrath. By Allaah! As far as I know, you were certainly from among those people who abundantly engaged in the Dhikr of Allaah, who walked humbly on earth and who would greet (and part company from) foolish people when they addressed you (to avoid disputes). You among those who would neither be miserly nor wasteful when spending in charity, but who display excellent moderation between the two extremes. By Allaah! You were among those whose hearts submitted to Allaah, who displayed humility, who were compassionate towards orphans and the

poor and who detested the behaviour of treacherous and arrogant people."[1]

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Rasulullaah ρ Invites Hadhrat Abu Bakr τ to Islaam

Hadhrat Aa'isha رضي الله عنها narrates that her father Hadhrat Abu Bakr τ was a close friend of Rasulullaah ρ even during the Period of Ignorance. One day, Hadhrat Abu Bakr τ left home to meet Rasulullaah ρ. When he met Rasulullaah ρ, he said, "O Abul Qaasim[2]! Why is it that you are no longer present in the gatherings of your people? Why do they accuse you of speaking ill of their forefathers?" Rasulullaah ρ said, " am the messenger of Allaah and am calling you towards Allaah." As soon as Rasulullaah ρ had completed, Hadhrat Abu Bakr τ accepted Islaam.

When Rasulullaah ρ had left Hadhrat Abu Bakr τ, there was none between the mountains of Makkah happier than Rasulullaah ρ because Hadhrat Abu Bakr τ had accepted Islaam. Hadhrat Abu Bakr τ then met Hadhrat Uthmaan bin Affaan τ, Hadhrat Talha bin Ubaydillaah τ, Hadhrat Zubayr bin Awwaam τ and Hadhrat Sa'd bin Abi Waqqaas τ, all of whom accepted Islaam. The following day, Hadhrat Abu Bakr τ met Hadhrat Uthmaan bin Madh'oon τ, Hadhrat Abu Ubaydah bin Jarraah τ, Hadhrat Abdur Rahmaan bin Awf τ, Hadhrat Abu Salma bin Abdil Asad τ and Hadhrat Arqam bin Abil Arqam τ, all of whom also readily accepted Islaam.[3]

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Hadhrat Abdur Rahmaan Tameemi τ narrates that Rasulullaah ρ sent Hadhrat Amr bin Al Aas out τ to encourage the Arabs to accept Islaam. Rasulullaah ρ sent him to the Banu Baliy tribe because the mother of Aas bin Waa'il (his father) was from this tribe and he would be able to identify with them. When he reached a watering place called Salaasil (by which the Battle of Salaasil got its name) which was situated in the territory of the Judhaam, he sensed danger and sent a message for Rasulullaah ρ to dispatch reinforcements to assist him. Rasulullaah ρ

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[1] Haakim in his *Mustadrak* Vol.3 Pg.264
[2] A title of Rasulullaah ρ, meaning father of Qaasim because Rasulullaah ρ had a son by the name of Qaasim.
[3] Haafidh Abul Hasan Tarablasi as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.29).

then sent a battalion of the early Muhaajireen under the leadership of Hadhrat Abu Ubaydah bin Jarraah τ. Among this battalion were the likes of Hadhrat Abu Bakr τ and Hadhrat Umar τ. The Hadith continues further.

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Another narration states that Hadhrat Khaalid bin Waleed τ said to them, "I invite you to Islaam and to testify that there is none worthy of worship but the One Allaah and that Muhammad ρ is Allaah's servant and messenger. I call you to establish salaah, to pay zakaah and to accept all the injunctions binding on the Muslims. I exchange you shall enjoy the privileges that the Muslims enjoy and shall have to bear the same responsibilities that the Muslims bear." Haani asked, "If I do not accept this, then what?" Hadhrat Khaalid τ replied, "If you do not accept this, you shall have to pay the Jizya by hand." "And if we refuse to do this?" was the next question. "Then," replied Hadhrat Khaalid τ, "If you refuse even this, such people shall crush you underfoot to whom death is more beloved than life is to you."

Haani requested, "Allow us the night to think the matter over." Hadhrat Khaalid τ granted the request. The next morning, Haani came back to Hadhrat Khaalid τ and said, "We have decided to pay the Jizya. Let us now enter into an agreement." The narration continues.[1]

Another narration adds that when the two armies faced each other before the Battle of Yarmook, Hadhrat Abu Ubaydah bin Jarraah τ and Hadhrat Yazeed bin Abi Sufyaan τ together with Hadhrat Diraar bin Azoor τ, Hadhrat Haarith bin Hishaam τ and Hadhrat Abu Jandal bin Suhayl τ stepped forward and announced, "We want to meet your leader." When they were permitted to meet Tadhaaruk (the brother of Heraclius), they found him sitting on a tent made of silk. The Sahabah ψ said, "It is not permissible for us to enter this." Tadhaaruk then had a silken rug spread out for them but they refused to sit on it. He then sat where they chose to sit. They agreed to enter into a treaty and the Sahabah ψ returned after inviting him to accept Islaam. However, the treaty did not materialise (and the battle was fought).[2]

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[1] Bayhaqi (Vol.9 Pg.187).
[2] *Al Bidaaya wan Nihaaya* (Vol.7 Pg.9).

Hadhrat Abu Ubaydah τ and his Companions Experience Severe Hunger on a Journey

Hadhrat Jaabir τ says, "Rasulullaah ρ appointed Hadhrat Abu Ubaydah τ as our commander and sent us to intercept a caravan of the Quraysh. Unable to find anything else, we took a bag of dates with us for our provisions. From there, Hadhrat Abu Ubaydah τ used to give us each a single date." The narrator asked Hadhrat Jaabir τ, "What would you do with just a single date?" He replied, "We would suck on it as a child suckles and then drink water. This would meet our requirements for the day until the night. We also used our staffs to bring leaves down from the trees, which we soaked in water to eat." The Hadith continues.[1]

A narration of Maalik, Bukhari, Muslim and others state that the Sahabah ψ numbered three hundred on the expedition while a narration of Tabraani places the figure above six hundred.[2] A narration of Imaam Maalik states that a student of Hadhrat Jaabir τ asked him, "Of what use was the one date?" He replied, "When all the dates were finished, we missed even that one date."

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Hadhrat Abdullaah bin Rabaah τ says, "Hadhrat Abu Hurayra τ and I were part of many delegations that came to Hadhrat Mu'aawiya τ during Ramadhaan. We used to prepare food for each other and Hadhrat Abu Hurayra τ very often invited us (to his camp[3]) for meals. I once told myself that I should also invite everyone to my camp for meals. I therefore had meals prepared and when I met Hadhrat Abu Hurayra τ for the Isha salaah, I said to him, 'O Abu Hurayra τ! Meals will be served at my place tonight.' He commented, 'You have beat me to it.' 'I certainly have,' I replied. When the people were with me after I had called them, Hadhrat Abu Hurayra τ said, 'O gathering of Ansaar! Should I not inform you about an incident about you people?'"

Hadhrat Abu Hurayra τ then continued to relate the incident of the conquest of Makkah. He said that when Rasulullaah ρ entered Makkah, he appointed Hadhrat Zubayr τ to take charge of one of the flanks of

[1] Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.276). The complete narration will Isha Allaah appear in the chapter discussing the assistance that Allaah gave to the Sahabah ψ.
[2] Haythami (Vol.10 Pg.322) has commented on the chain of narrators.
[3] An addition reported by a narrator called Haashim.
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the army. He then appointed Hadhrat Khaalid bin Waleed τ to take charge of the other flank of the army while Hadhrat Abu Ubaydah τ was put in charge of those Muslims who had no armour. As Rasulullaah ρ a remained with his contingent, the rest marched through the centre of the valley. The Quraysh gathered the riffraff of their society and said, "We will send this lot forward (against the Muslims). If they achieve any success, we shall join them. If they are defeated, we shall have to give in to the demands of Rasulullaah ρ." the narration still continues further.

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Hadhrat Usaama bin Zaid τ narrates that Rasulullaah ρ gave him instructions to attack the inhabitants of Ubna (in Palestine) at dawn and to raze their town to the ground. Rasulullaah ρ then said to him, "Proceed in the name of Allaah." Hadhrat Usaama τ then left flying the flag (that Rasulullaah ρ gave him) and handed it over to Hadhrat Burayda bin Husayb τ from the Banu Aslam tribe, who then carried it to the house of Hadhrat Usaama τ. On the instruction of Rasulullaah ρ, the army of Hadhrat Usaama τ camped at a place called Jurf, which is today called Siqaaya Sulaymaan (close to Madinah). The soldiers then started to leave. Whoever had fulfilled his necessities would leave for his camp and whoever did not, would engage in completing it.

Every one of the earliest Muhaajireen were part of this expedition including Hadhrat Umar τ, Hadhrat Abu Ubaydah τ, Hadhrat Sa'd bin Abi Waqqaas τ, Hadhrat Abu A'war Sa'eed bin Zaid bin Amr bin Nufayl τ and several others. Amongst the Ansaar who were part of the army were Hadhrat Qataadah bin Nu'maan τ and Hadhrat Salama bin Aslam bin Hareesh τ.

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When the news of Rasulullaah ρ's demise reached the other Arabs, many of them renounced Islaam. Hadhrat Abu Bakr τ then said to Rasulullaah ρ, "Proceed whence Rasulullaah ρ had commanded you to go." Consequently, the army started to march and camped where they were previously camped. Hadhrat Buraydah τ also took the flag to the previous camp. This (decision to dispatch the army) did not appeal to the senior Sahabah ψ. Consequently, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Abu Ubaydah τ, Hadhrat Sa'd bin Abi Waqqaas τ and Hadhrat Sa'eed bin Zaid τ approached Hadhrat Abu Bakr τ. They

said, “O successor of Rasulullaah ρ! Everywhere the Arabs are rebelling against you and you will not be able to do anything by separating this large army from yourself. Rather use them to combat the Murtaddeen (those who have forsaken Islaam). Another concern we have is that we fear that Madinah may be attacked while there are only women and children here. Why do you not postpone the dispatching of this army against the Romans until stability returns and the Murtaddeen have either returned to the Deen they have left or are destroyed by the sword. You are then at liberty to dispatch Usaama τ. We are confident that the Romans will not be marching against us yet.”

After listening to everything they had to say, Hadhrat Abu Bakr τ asked, “Does anyone have anything else to add?” They replied, “No. you have heard everything we have to say.” Hadhrat Abu Bakr τ then said, “I swear by the Being Who controls my life! I shall dispatch this army even if I knew that wild animals would eat me in Madinah (without them here to defend me). This has to be the first task I shall undertake (as Khalifah). How can I not do it when revelation had been descending on Rasulullaah ρ from the heavens as he kept saying, ‘Dispatch the army of Usaama.’ Of course, there is one thing that I need to speak to Usaama about. It is that Umar stays behind with us (in Madinah) because we cannot do without him. By Allaah! I have no idea whether Usaama will do so or not. I swear by Allaah that if he refuses I shall not compel him to concede.” The Sahabah ψ then realised that Hadhrat Abu Bakr τ was determined to send the army of Hadhrat Usaama τ.

Hadhrat Abu Bakr τ then went to see Hadhrat Usaama τ at his house and spoke to him about leaving Hadhrat Umar τ behind. When Hadhrat Usaama τ agreed, Hadhrat Abu Bakr τ said to him, “Are you giving permission with a happy heart?” “I certainly am,” replied Hadhrat Usaama τ. Hadhrat Abu Bakr τ then left the house and instructed someone to announce, “I strongly emphasise that no one who had marched with Usaama during the lifetime of Rasulullaah ρ should remain behind. If anyone is brought to me who had stayed behind, I shall make him join the army on foot.” Hadhrat Abu Bakr τ then sent for those Muhaajireen who objected to the appointment of Hadhrat Usaama τ as Ameer. He was stern with them and took an undertaking from them that they will march with Hadhrat Usaama τ. Consequently, not a soul stayed behind.

Hadhrat Abu Bakr τ then left to see Hadhrat Usaama τ and the Muslims off. When they left from Jurf, they numbered three thousand men and had a thousand horses. As they rode off, Hadhrat Abu Bakr τ walked by the side of Hadhrat Usaama τ for a while and said to him, "I entrust to Allaah your Deen, your belongings and the result of your actions. Rasulullaah ρ has already briefed you, so fulfil the instructions of Rasulullaah ρ. I shall neither command nor prevent you from proceeding for I am merely executing the instruction that Rasulullaah ρ issued."

Hadhrat Usaama τ set off speedily and passed through peaceful areas where the people had not forsaken Islaam, such as the areas of the Juhayna clan and other tribes belonging to the Qudaa'ah tribe. When he reached Waadi Qura, Hadhrat Usaama τ sent a spy ahead from the Banu Udhra tribe, whose name was Hurayth. Taking to his mount, he rode ahead of Hadhrat Usaama τ until he reached Ubna (their intended destination). He surveyed the area and searched for the best route (for the army to take). He then returned quickly and rejoined Hadhrat Usaama τ at a place that lay a distance of two nights journey from Ubna. He informed Hadhrat Usaama τ that the people were oblivious of the (Muslim) army and had not even mustered their own army. Hadhrat Usaama τ then ordered the Muslim army to move speedily and attack the enemy unawares before they had a chance to muster their forces.[1]

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Hadhrat Abdullaah bin Abi Awfa τ narrates that when Hadhrat Abu Bakr τ intended launching a military offensive against the Romans, he first called for Hadhrat Ali τ, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Sa'd bin Abi Waqqaas τ, Hadhrat Sa'eed bin Zaid τ, Hadhrat Abu Ubaydah bin Jarraah τ and other senior Sahabah ψ from amongst the Muhaajireen and Ansaar. He called both those who participated in the Battle of Badr and those who did not. Amongst them was Hadhrat Abdullaah bin Abi Awfa τ, who narrates further that when they all arrived, Hadhrat Abu Bakr τ addressed them saying, "Verily the bounties of Allaah on His servants cannot be counted and all our deeds can never compensate for these. All praises belong to Allaah who has united you, reconciled you guided you to

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[1] Ibn Asaakir (Vol.1 Pg.130). The narration also appears in *Mukhtasar Ibn Asaakir*. *Kanzul Ummaal* (Vol.5 Pg.312) has reported the narration from Ibn Asaakir using another chain of narrators. Reference is also made to this narration in *Fat'hul Baari* (Vol.8 Pg.107).
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Islaam and distanced Shaytaan from you. Shaytaan now has no hope of you committing Shirk or of you taking a deity other than Allaah. The Arabs are the children of a single father and mother."

Hadhrat Abu Bakr τ continued, "I have decided that the Muslims should march in Jihaad against the Romans in Shaam so that Allaah may strengthen the Muslims and elevate the Kalimah. Together with this, the Muslims shall have a tremendous share because whoever is killed shall die as a martyr and the rewards with Allaah are best for the righteous. On the other hand, whoever survives shall survive to defend the Deen and will be deserving of the great rewards due to those who wage Jihaad. This is merely my opinion. Any one of you is at liberty to advise me."

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Hadhrat Umar τ narrates that what actually happened after Rasulullaah ρ passed away was that someone came and informed them that the Ansaar had gathered with Hadhrat Sa'd bin Ubaadah τ in the hall of the Banu Saa'idah where they intended taking the pledge of allegiance. Hadhrat Umar τ, Hadhrat Abu Bakr τ and Hadhrat Abu Ubaydah bin Jarraah τ stood up in alarm and hastened towards the Ansaar fearing that they may introduce something strange into Islaam. En route they happened to meet two truthful men; Hadhrat Uwaym bin Saa'idah τ and Hadhrat Ma'n bin Adi τ. When the two men asked where the others were off to, the others replied, "We are off to see your people (the Ansaar) concerning what we have heard about their activities." The two men said, "You may return because you can never be opposed and nothing cane be done without your approval." Hadhrat Umar τ says, "We refused to listen to them and continued. In the meantime, I was preparing a speech to say to them. When we eventually reached them, we found them all around Sa'd bin Ubaadah who was lying on a bed due to illness."

When the Muhaajireen arrived, the Ansaar addressed them saying, "O assembly of the Quraysh! Let there be an Ameer from amongst us and another from amongst you." Hadhrat Hubaab bin Mundhir τ added, "I have the perfect solution and the best medicine for this. By Allaah! If you agree, we could make this as pleasant as a young camel." "Take it easy," said Hadhrat Abu Bakr τ. As he started talking, he first bade Hadhrat Umar τ to be silent. Thereafter, he praised Allaah and said, "O assembly of Ansaar! I swear by Allaah that we do not deny your
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virtues. We neither deny the high status that you have reached in Islaam nor the rights that we owe you. However, even you acknowledge that no other tribe enjoys the status that the Quraysh enjoys amongst all the Arabs. You also know well that the Arabs will unite only under the leadership of one of them. While we (from the Quraysh) shall be the leaders, you (Ansaar) shall be our ministers. Fear Allaah! Do not cause divisions in Islaam and do not be the first to introduce something strange into Islaam. I have selected two men (referring to Hadhrat Umar τ and Hadhrat Abu Ubaydah bin Jarraah τ). Whichever of them you choose to pledge your allegiance, you may rest assured that he is dependable."

Hadhrat Umar τ says, "By Allaah! There was nothing that I wanted said which Abu Bakr τ did not say except this part (where he named me as a potential candidate). I swear by Allaah that I would prefer being killed, then brought back to life and then being killed again for no crime on my part rather than being appointed leader of a community that includes Abu Bakr τ." Hadhrat Umar τ then addressed the gathering saying, "O assembly of Ansaar! O assembly of Muslims! Indeed the person most worthy of leadership after Rasulullaah ρ is 'the second of the two when they were in the cave'. He is Abu Bakr τ who was clearly the very first (to enter Islaam)."

Hadhrat Umar τ then grabbed the hand of Hadhrat Abu Bakr τ but before he could pledge his allegiance to Hadhrat Abu Bakr τ, an Ansaari beat him to it. All the other people followed suit and no attention was given to Hadhrat Sa'd bin Ubaadah τ.[1]

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Hadhrat Ibn Seereen رحمه الله narrates from a man from the Banu Zurayq tribe that on that fateful day (when Rasulullaah ρ passed away), Hadhrat Abu Bakr τ and Hadhrat Umar τ went to the Ansaar. Hadhrat Abu Bakr τ said, "O assembly of Ansaar! We certainly do not deny the rights owed to you. In fact, no Mu'min can deny these rights. By Allaah! You have always shared in any good that came to us. However, the Arabs will never accept and shall never be happy with any leader that does not belong to the Quraysh. This is because from all Arabs the Quraysh are the most eloquent of people, have the best lineage, have the best city and feed the most people. So come to Umar and pledge

[1] Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.3 Pg.139).
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your allegiance to him." "No!" replied the Ansaar. "Why not?" asked Hadhrat Umar τ. The Ansaar replied, "Because we fear that he will give others preference over us." Hadhrat Umar τ said, "Never! I shall never do this as long as I live. Rather pledge your allegiance to Abu Bakr τ." Hadhrat Abu Bakr τ said to Hadhrat Umar τ, "You are stronger than me." "But you are more virtuous than me," responded Hadhrat Umar τ. Hadhrat Umar τ repeated this three times. On the third time, Hadhrat Umar τ added, "Together with your virtue, you shall have my strength with you." Addressing the people, he then said, "Pledge your allegiance to Abu Bakr τ." As people were pledging their allegiance to Hadhrat Abu Bakr τ, some people approached Hadhrat Abu Ubaydah bin Jarraah τ (to pledge allegiance to him). Hadhrat Abu Ubaydah τ said to them, "How can you come to me when you have amongst you 'the second of the two'?"[1]

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A narration of Ibn Asaakir and the Statement of Hadhrat Abu Ubaydah bin Jarraah τ Concerning the Khilaafah of Hadhrat Abu Bakr τ

Hadhrat Muslim narrates that Hadhrat Abu Bakr τ sent a message to Hadhrat Abu Ubaydah bin Jarraah τ saying, "Come forward so that I may make you the Khalifah because I have heard Rasulullaah ρ say that every nation has an Ameen (someone most trustworthy) and that you are the Ameen of this Ummah." Hadhrat Abu Ubaydah bin Jarraah τ replied, "I can never step ahead of a person (yourself) whom Rasulullaah ρ had instructed to lead us in salaah."[2]

A Hadith of Ahmad and the statements of Hadhrat Abu Ubaydah bin Jarraah τ and Hadhrat Uthmaan τ Concerning the Khilaafah of Hadhrat Abu Bakr τ

Hadhrat Abul Bakhtari narrates that Hadhrat Umar τ said to Hadhrat Abu Ubaydah bin Jarraah τ, "Stretch out your hand so that I may

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[1] Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).

[2] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.136). Haakim (Vol.3 Pg.267) has also reported the narration from Muslim Bateen as have Ibn Asaakir, Ibn Shaaheen and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).
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pledge my allegiance to you because I have heard Rasulullaah ρ say that you are the Ameen of this Ummah." Hadhrat Abu Ubaydah bin Jarraah τ replied, "I am not likely to step head of a person whom Rasulullaah ρ had commanded to lead us in salaah and who then led us in salaah until Rasulullaah ρ passed away."[1]

Another narration states that Hadhrat Abu Ubaydah τ said, "Since accepting Islaam I have never seen you so something so ridiculous! How can you pledge allegiance to me when you have amongst you As Siddeeq who is 'the second of the two'?"[2]

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The Incident Between Hadhrat Amr bin Al Aas τ, Hadhrat Abu Ubaydah τ and Hadhrat Umar τ

Hadhrat Urwa bin Zubayr τ narrates that Rasulullaah ρ once sent Hadhrat Amr bin Al Aas τ (as Ameer) on a military expedition to the rural towns of Shaam, where the Battle of Dhaatus Salaasil was fought. The towns were those of the Banu Baliy tribe, the Banu Abdullaah tribe and the Banu Qudaa'ah tribe next to them. It was from the Banu Baliy tribe that the maternal uncles of Aas bin Waa'il hailed (Aas bin Waa'il was the father of Hadhrat Amr bin Al Aas τ). When Hadhrat Amr bin Al Aas τ arrived at the place, he was apprehensive of the large numbers of the enemy and sent a message to Rasulullaah ρ asking for reinforcements.

Rasulullaah ρ prepared the early Muhaajireen for the task and amongst the most senior Muhaajireen who got ready for the task were Hadhrat Abu Bakr τ and Hadhrat Umar τ. Rasulullaah ρ appointed Hadhrat Abu Ubaydah bin Jarraah τ as their Ameer and when they met Hadhrat Amr bin Al Aas τ, he said to them, "I am your Ameer now for I had sent the message to Rasulullaah ρ asking for you to come here as reinforcements. However, the group of Muhaajireen said, "You may be the Ameer of your army, but our Ameer is Abu Ubaydah τ." Hadhrat Amr bin Al Aas τ reiterated what he said by saying, "." Hadhrat Amr bin Al Aas τ reiterated what he said by saying, "You are only the reinforcements that I had requested."

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[1] Ahmad. Haythami (Vol.5 Pg.183) has commented on the chain of narrators.
[2] Ibn Sa'd and Ibn Jareer.
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Hadhrat Abu Ubaydah τ was a man of excellent character and very soft-hearted. When he saw what was happening, he said, "You ought to know O Amr that the parting instruction Rasulullaah ρ gave to me was, 'When you reach your companion, cooperate with him.' I shall therefore obey you even if you wish to disobey me." With this, Hadhrat Abu Ubaydah τ handed over the commend to Hadhrat Amr τ.[1]

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Another narration from Zuhri states that Rasulullaah ρ dispatched two expeditions against the Banu Kalb tribe, the Ghassaan tribe and other Kuffaar tribes located in the rural towns of Shaam. Rasulullaah ρ appointed Hadhrat Abu Ubaydah bin Jarraah τ as Ameer of one expedition and Hadhrat Amr bin Al Aas τ as Ameer of the other. Marching in the army of Hadhrat Abu Ubaydah τ was Hadhrat Abu Bakr τ and Hadhrat Umar τ. When the two armies were about to leave, Rasulullaah ρ called for Hadhrat Abu Ubaydah τ and Hadhrat Amr τ and said to them, "Never oppose each other."

When the two armies had left (Madinah), Hadhrat Abu Ubaydah τ took Hadhrat Amr τ aside and said to him, "Rasulullaah ρ had emphatically advised us never to oppose each other. It is either you who will obey me or I that will obey you." Hadhrat Amr τ replied, "I'd rather that you obey me." Hadhrat Abu Ubaydah τ then accepted to be under the command of Hadhrat Amr τ, who became the commander of both armies.

Hadhrat Umar τ became angry at this arrangement and said (to Hadhrat Abu Ubaydah τ), "You have chosen to be under the command of Naabigha's son and have made him your Ameer, the Ameer of Abu Bakr τ and our Ameer?!" What sort of idea is this?" Hadhrat Abu Ubaydah τ pacified Hadhrat Umar τ by saying, "Dear brother! Rasulullaah ρ emphatically advised me and Amr never to oppose each other. I therefore feared that if I do not obey him, I would be disobeying Rasulullaah ρ. In this way, mere people would be the cause of spoiling my relationship with Rasulullaah ρ. I swear by Allaah that I shall now obey him until we return." When they returned from the expedition, Hadhrat Umar τ complained about this to Rasulullaah ρ.

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[1] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.273). as quoted in *Kanzul Ummaal* (Vol.5 Pg.310), Ibn Asaakir has also reported the narration but instead of the saying "the rural towns of Shaam" he mentions "the east of Shaam".
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Rasulullaah ρ said, "After this, I shall appoint only someone from yourselves (senior Muhaajireen) as your Ameer."[1]

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Hadhrat Khaalid bin Hakeem bin Hizaam reports that when Hadhrat Abu Ubaydah τ was governor of Shaam, he punished some of the local (Kuffaar) persons (for not paying the Jizya[2]). Hadhrat Khaalid bin Waleed τ stood up and spoke to him (about the error of his act). The people commented, "You have made the Ameer angry." Hadhrat Khaalid bin Waleed τ said, "I had never intended to make him angry but I have heard Rasulullaah ρ say that the people who will be most severely punished on the Day of Qiyaamah will be those who punished people most severely in this world."[3]

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The Incident between Hadhrat Umar τ and Hadhrat Abu Ubaydah τ During the Plague of Amwaas

Hadhrat Abu Moosa τ narrates that as soon as the Ameerul Mu'mineen (Hadhrat Umar τ) heard about the plague that was affecting the people in Shaam, he wrote the following letter to Hadhrat Abu Ubaydah bin Jarraah τ:

"I require you to fulfil a need I have and I cannot do without you in having it fulfilled. If this letter of mine reaches you at night, I emphatically command you not to let the morning arrive without you riding off to me (in Madinah). If this letter of mine reaches you in the morning, I emphatically command you not to let the evening arrive without you riding off to me."

(After reading the letter) Hadhrat Abu Ubaydah τ remarked, "I know well what need has presented itself to the Ameerul Mu'mineen. He wishes to preserve someone who cannot remain living (he wants me to escape the plague by returning to Madinah)." Hadhrat Abu Ubaydah τ then wrote back to Hadhrat Umar τ saying:

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.319).
[2] According to a narration of Baawardi.
[3] Ibn Abi Aasim, Baghawi, Ahmad, Bukhari in his *Taareekh*, Baawardi and Tabraani, as quoted in *Isaaba* (Vol.1 Pg.403). *Haythami* (Vol.5 Pg.234) has commented on the chain of narrators.

"I am part of a Muslim army. I am not prepared to leave them to save my own life. I am well aware of the need that has presented itself to you. You wish to preserve someone who cannot remain living. When this letter of mine reaches you, do absolve me of your command and permit me to remain here."

When Hadhrat Umar τ read this letter, his eyes welled with tears and he began to weep. The people with him asked, "O Ameerul Mu'mineen! Has Abu Ubaydah τ passed away?" "No," replied, Hadhrat Umar τ, "but it is as if he already has." Hadhrat Umar τ then wrote back to Hadhrat Abu Ubaydah τ saying:

"Indeed the entire land of Jordan has been affected by the epidemic whereas the region of Jaabiya is free from it. You should therefore take the Muhaajireen there."

When Hadhrat Abu Ubaydah τ had read the letter, he said, "We shall certainly listen to and obey this command of the Ameerul Mu'mineen." Hadhrat Abu Moosa τ reports further, "Abu Ubaydah τ then ordered me to mount my animal and to keep the people in their living quarters. In the meantime, my wife also got affected by the plague. When I reported this to Abu Ubaydah τ, he personally proceeded to confine the people to their quarters, after which he was also afflicted and passed away. The plague then came to an end."

Hadhrat Abul Muwajjih says, "It is believed that Hadhrat Abu Ubaydah τ was part of an army of thirty six thousand people. Every one of them save six thousand died."[1]

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Another narration states that (when he read the letter from Hadhrat Umar τ) Hadhrat Abu Ubaydah τ said, "May Allaah forgive the Ameerul Mu'mineen. He wishes to preserve the lives of people who cannot remain living (forever)." Hadhrat Abu Ubaydah τ then wrote back to Hadhrat Umar τ saying, "Verily, I am with an army from amongst the armies of the Muslims whom I am not prepared to leave to save my own life from that which had afflicted them."[2]

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.324).
[2] Haakim, narrating from reliable sources, as confirmed by Dhahabi.

Yet another narration states that Hadhrat Abu Ubaydah τ wrote to Hadhrat Umar τ saying:

"O Ameerul Mu'mineen! I knew well your need from me. However, I am part of a Muslim army that I do not wish to leave to save my own life. I have no desire to leave them until Allaah passes His decree concerning me and concerning them. O Ameerul Mu'mineen! Do release me from your command (to return to Madinah) and leave me with my army."[1]

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The Letter that Hadhrat Umar τ Wrote to Hadhrat Abu Ubaydah τ Concerning the Murder of a Jew

Hadhrat Qaasim bin Abi Bazza reports that a Muslim once killed a Dhimmi in Shaam. The case was brought before Hadhrat Abu Ubaydah bin Jarraah τ, who then wrote to Hadhrat Umar τ. Hadhrat Umar τ wrote back with the instruction that if killing Dhimmis is a habitual practice of the Muslim, he should to be executed. However, if he did it in a fit of rage, he should pay a penalty of four thousand Dirhams.[2]

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The Advice that Hadhrat Umar τ gave to Hadhrat Abu Ubaydah bin Jarraah τ

Hadhrat Saalih bin Kaysaan narrates that the first letter that Hadhrat Umar τ wrote after becoming the Khalifah was to Hadhrat Abu Ubaydah bin Jarraah τ to give him command over the army of Hadhrat Khaalid bin Waleed τ. He wrote:

I advise you to fear Allaah Who will remain forever and besides Whom all will come to an end. It is He Who has guided us after being astray and Who has removed us from darkness and brought us into the light. I have appointed you as commander of the army of Ibn Waleed, so fulfil the task that is binding on you. Never send the Muslims to their

[1] Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.78). Tabari (Vol.4 Pg.201) has also reported the narration.
[2] Abdur Razzaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.298).

destruction with the hope of winning booty. Never let them camp at a place until you have had it examined for them and until you know its approaches. Whenever you dispatch any group, send them as a complete unit and guard against ever sending them to their destruction. Allaah has put you to test through me and put me to test through you, so lower your gaze to the world and detach your heart from it. Beware that the world should ever destroy you as it destroyed those before you, whose places of destruction you have already

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The Letter that Hadhrat Abu Ubaydah τ and Hadhrat Mu'aadh τ Wrote to Hadhrat Umar τ and his Response

Hadhrat Muhammad bin Sooqa reports that he once went to Hadhrat Nu'aym bin Abu Hind who took out a paper on which the following was written:

"From Abu Ubaydah bin Jarraah and Mu'aadh bin Jabal to Umar bin Khattaab.

سلامٌ عَلَيْكَ

We have observed that you are always concerned about your self reformation. You have now been given charge of this Ummah, Arabs and non-Arabs alike. You have before you people who are noble and ignoble as well as people who are enemies and those who are friends. Each of them should have their share of justice. O Umar! You should therefore watch how you deal with all of them. We caution you about a day when faces will be cast down, hearts will dry up (with fear) and all evidence will hold no weight against the evidence of the Sovereign Whose supremacy overpowers all of them. All of creation will stand before Him in humility, hoping for His mercy and fearing His punishment. We have been informed of a Hadith stating that towards the end of time the condition of this Ummah will retrogress to the extent that on the surface people will be friends but are actually enemies on the inside. We seek refuge in Allaah that this letter of ours should be interpreted to mean what our hearts never intended to mean. We have written this only to give you good advice.

وَالسَّلامُ عَلَيْك

Hadhrat Umar τ wrote the following letter back to the two:

From Umar bin Khattaab to Abu Ubaydah and Mu'aadh.
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سَلامٌ عَلَيْكُمَا

Your letter has reached me in which you state that you two have observed that I have always been concerned about my self reformation. (You mentioned) 'You have now been given charge of this Ummah, Arabs and non-Arabs alike. You have before you people who are noble and ignoble as well as people who are enemies and those who are friends. Each of them should have their share of justice.' You have also stated, 'O Umar! You should therefore watch how you deal with all of them.' However, Umar has neither the power nor the strength to do any of this without the help of Allaah. You have also cautioned me about something that all the nations before us were cautioned about. Since ancient times have the days and nights been interchanging with the deaths of people continuing. This system draws closer those who are far, makes every new thing old, brings every promise to pass and will continue until people have reached their places in Jannah or Jahannam. You have also warned me saying that towards the end of time the condition of this Ummah will retrogress to the extent that on the surface people will be friends but are actually enemies on the inside. However, the two of you are not like this, neither is this that period of time. That will be a period when people will have great motivation and also great fear. However, their motivation to meet each other will be solely to improve their lot in this world. You have also written to seek refuge in Allaah that your letter should be interpreted to mean what your hearts never intended to mean. You say that you had written the letter only to give me good advice. You are both true and should never stop writing to me because I cannot do without the two of you.

وَ السَّلامُ عَلَيْكُمَا [1]

[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.238). Ibn Abi Shaybah and Hannaad have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.209). Tabraani has also reported the narration from reliable sources, as confirmed by Haythami *in Majma'uz Zawaa'id* (Vol.5 Pg.214).

The Advice of Hadhrat Abu Ubaydah bin Jarraah τ

His advice to the Muslims at the Time of his Death in Jordan

Hadhrat Sa'eed bin Musayyib says that when Hadhrat Abu Ubaydah bin Jarraah τ was afflicted by the plague in Jordan, he summoned all the Muslims with him and said, "I am about to give you some advices which will keep you on the path of righteousness if you accept them. Establish salaah, fast during the month of Ramadhaan, pay Zakaah, perform Hajj, perform Umrah, encourage each other (to do good), wish well for your leaders, never deceive them and never let the world preoccupy you (from preparing for the Aakhirah). Even if a person is given a life of a thousand years, he will have no option but to head towards the falling place (death) that you see. Allaah has decreed death for the children of Aadam υ and therefore they will all have to die. The wisest of them is he who is most obedient to his Rabb and who does the most for the day of his return (to Allaah).

وَالسَّلامُ عَلَيْكُمْ وَ رَحْمَةُ اللهِ

Lead the salaah, O Mu'aadh bin Jabal."

When Hadhrat Abu Ubaydah bin Jarraah τ passed away, Hadhrat Mu'aadh bin Jabal τ addressed the people saying, "O people! Repent to Allaah for your sins because when a servant meets Allaah after having repented for his sins, Allaah has to forgive him. Whoever has debts should settle them because a person will be detained because of his debts (and will not be allowed to move on the Day of Qiyaamah until he settles them by paying with his good deeds). Whoever has broken ties with his brother should meet him and reconcile with him for it behoves not a Muslim to severe ties with his brother for more than three days. O Muslims! You have been given the shocking news of the death of a great man. I do not think that I have seen any servant of Allaah with a more righteous heart than his, who was further from evil than he, who had more love for the masses than he and who was more well wishing than he had been. You should therefore pray to Allaah to

shower His mercy on him and present yourselves for his Janaazah salaah."[1]

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Hadhrat Abu Ubaydah bin Jarraah τ Refuses to Accept wealth given to him

The Incident with Hadhrat Umar τ During the "Year of Ashes"

Hadhrat Aslam reports that during the "Year of Ashes" when the lands of the Arabs were stricken by drought, Hadhrat Umar τ wrote a letter to Hadhrat Amr bin Al Aas τ. The narration then continues to a point where Hadhrat Umar τ sent for Hadhrat Abu Ubaydah bin Jarraah τ (to appoint him to fulfil a certain task). Hadhrat Abu Ubaydah τ left for the appointment and after returning, Hadhrat Umar τ sent him a thousand Dinaars. Hadhrat Abu Ubaydah τ said, "I did not do the work for your sake, O son of Khattaab. I have done it for Allaah and will therefore not take any remuneration." Hadhrat Umar τ responded by saying, "Rasulullaah ρ also gave us something for work that he appointed us to do and when we disliked accepting it, he told us not to refuse it. Therefore, my dear man, you should accept this and use it to assist you in the affairs of this world and for the Deen." Only then did Hadhrat Abu Ubaydah τ accept the money.[2]

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The Statement of Rasulullaah ρ when Hadhrat Abu Ubaydah τ brought the Wealth from Bahrain

Hadhrat Amr bin Al Auf Ansaari τ narrates that Rasulullaah ρ sent Hadhrat Abu Ubaydah bin Jarraah τ to collect the Jizya from Bahrain. When he returned and the Ansaar heard about his arrival, they all

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[1] *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.317) by Muhib Tabari.

[2] Bayhaqi (Vol.6 Pg.354), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.396).

presented themselves to perform the Fajr salaah behind Rasulullaah ρ. After performing the salaah, Rasulullaah ρ started walking away when they all came before him. When he saw them, Rasulullaah ρ smiled and said, "I assume that you all heard about Abu Ubaydah returning from Bahrain with something?" "We certainly did, O Rasulullaah ρ," they replied. Rasulullaah ρ then said to them, "I have good news for you and you may also hope for some joy (because you will all receive a portion of the wealth and much more in future). By Allaah! It is not poverty that I fear for you. On the contrary, I fear that the world would be spread out before you as it was spread out before the people before you, after which you would compete with each other in acquiring it just as they competed. It would then eventually destroy you as it destroyed them."[1]

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The Fear of Hadhrat Abu Ubaydah bin Jaraah τ and his Weeping Over Worldly Prosperity

Hadhrat Abu Hasanah Muslim bin Akyas the freed slave of Hadhrat Abdullaah bin Aamir reports that when someone once went to Hadhrat Abu Ubaydah bin Jaraah τ, he found him weeping. "What makes you weep, O Abu Ubaydah?" he asked. Hadhrat Abu Ubaydah τ replied, "I am weeping because Rasulullaah ρ once made mention of the conquests and spoils of war that Allaah would grant the Muslims. He also made mention of (conquering) Shaam and then said, 'O Abu Ubaydah! If your life is prolonged (to see the times of these conquests), three servants will be enough for you; one servant to serve you, one to travel with you and another for your family to serve them. At that time, three animals will be enough for you; one to ride, one to transport your goods and another for your servant.' Now I see that my house is full of servants and that my stables are full of animals and horses. How will I meet Rasulullaah ρ after this? Rasulullaah ρ also said to us, 'The most beloved and closest of you to me is the one who meets me in the condition that he left me.'"[2]

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[1] Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.141).
[2] Ahmad. Haythami (Vol.10 Pg.253) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.73).

Hadhrat Ataa bin Saa'ib narrates that the morning after Hadhrat Abu Bakr τ was appointed Khalifah, he had some shawls over his arm and was proceeding to the marketplace (to do business as usual). "Where are you off to?" asked Hadhrat Umar τ. "I am off to the marketplace," replied Hadhrat Abu Bakr τ. Hadhrat Umar τ enquired further, "What will you be doing there now that you have been put in charge of the Muslims?" "How will I then feed my family?" asked Hadhrat Abu Bakr τ. Hadhrat Umar τ replied, "Let us go to Abu Ubaydah τ and he will fix an allowance for you (from the Baytul Maal)." The two men then proceeded to Hadhrat Abu Ubaydah τ who said, "I shall fix for you the average allowance of a Muhaajir which is neither too much nor too little. You will also receive a set of clothing for summer and one for winter but when you have worn out a set of clothing, you will return it before taking another." They then determined that he would receive half a goat every day without the head and innards.[1]

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A narration from Hadhrat Aslam also mentions the letter that Hadhrat Umar τ wrote to Hadhrat Amr bin Al Aas τ. The narration also states that when the first camel reached Madinah, Hadhrat Umar τ called for Hadhrat Zubayr τ and said to him, "Take the first camel to Najd and bring back to me as many families as you can. As for those you are unable to bring, you should issue instructions for each household to receive a camel together with all the provisions it carries. Then instruct them to wear two sheets, to slaughter the camel, to melt the fat (for cooking), to dry the meat and to make shoes from the hide. Thereafter, they should take a part of the meat, a part of the fat and a handful of flour to cook a meal to eat. In this manner, they should keep eating until Allaah makes further provisions available."

When Hadhrat Zubayr τ excused himself from the task, Hadhrat Umar τ said to him, "By Allaah! You will never have another chance (of gaining such immense rewards) until you leave this world!" Hadhrat Umar τ then called for another person who the narrator assumes was Hadhrat Talha τ. However, when he also excused himself, Hadhrat Umar τ sent for Hadhrat Abu Ubaydah bin Jarraah τ, who left to fulfil the task. The narration continues further and states that Hadhrat Umar τ gave Hadhrat Abu Ubaydah bin Jarraah τ a thousand Dinaars, which the

[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.129).
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latter refused to accept. However, when Hadhrat Umar τ insisted that he accept, he eventually did.[1]

The narration has already passed in the chapter discussing the service that the Ansaar rendered to others, specifically the food that Rasulullaah ρ distributed amongst the Ansaar and the Banu Zafar tribe.[2]

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Another narration from Hadhrat Raafi bin Khudayj τ states that Hadhrat Abu Ubaydah τ and Hadhrat Umar τ both approached Hadhrat Qais bin Sa'd τ and implored him not to slaughter any more camels (because it would deprive the army of their transport). However, he still went ahead to do so. When the news reached Rasulullaah ρ, he said, "He is after all from the house of generosity." This occurred during the "Expedition of Leaves" (when the Sahabah ψ were forced to eat leaves because they had no food).[3]

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Hadhrat Abu Ubaydah bin Jarraah τ, Hadhrat Mu'aadh bin Jabal τ and Hadhrat Hudhayfah τ Distribute Wealth

The Incident of these Three Sahabah ψ with Ameerul Mu'mineen Hadhrat Umar τ

Hadhrat Maalik Daar τ reports that Hadhrat Umar τ once placed four hundred Dinaars in a bag and said to his slave, "Take this to Abu Ubaydah bin Jarraah and then busy yourself with something in the house for a while to see what he does with it." The slave took the bag and said to Hadhrat Abu Ubaydah τ, "Ameerul Mu'mineen says that you should use this for your needs." Hadhrat Abu Ubaydah τ prayed, "May Allaah reward him and shower His mercy on him." He then called for his slave girl and instructed her to give seven coins to a certain person, another five to another and another five to someone else. In this

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[1] Ibn Khuzaymah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.396). The complete narration will soon be quoted Inshaa Allaah.

[2] In the chapter entitled "The Hospitality and service that the Ansaar Rendered" and the subheading "The Hospitality of the Ansaar and the Story of Hadhrat Usayd bin Hudhayr τ".

[3] Ibn Abi Dunya and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.260).

manner, he gave everything away. The slave then returned to Hadhrat Umar τ and informed him about what had transpired.

Hadhrat Umar τ then had the same amount of money placed in a bag for Hadhrat Mu'aadh bin Jabal τ. Addressing his slave once more, Hadhrat Umar τ said, "Take this to Mu'aadh bin Jabal τ and then busy yourself with something in the house for a while to see what he does with it." The slave took the bag and said to Hadhrat Mu'aadh bin Jabal τ, "Ameerul Mu'mineen says that you should use this for your needs." Hadhrat Mu'aadh bin Jabal τ prayed, "May Allaah shower His mercy on him and reward him." He then called for his slave girl and instructed her to give an amount to a certain family, another amount to another and so forth until all the money was finished. When Hadhrat Mu'aadh bin Jabal τ's wife came to know about this, she came to him and said, "What about us? By Allaah! We are also poor. Do give us some of it." By then all that was left in the bag was two Dinaars, which he handed over to her. When the slave reported back to Hadhrat Umar τ, he was very pleased and said, "They are all brothers of each other (and therefore act alike)."[1]

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Hadhrat Aslam reports that Hadhrat Umar τ once asked those around him to express their wishes. Someone said, "I wish that this room was filled with Dirhams that I could spend in the path of Allaah." When Hadhrat Umar τ asked another person to express his wish, he said, ""I wish that this room was filled with gold that I could spend in the path of Allaah." When Hadhrat Umar τ repeated the request, another person said, "I wish that this room was filled with gems (or something as valuable) that I could spend in the path of Allaah." When Hadhrat Umar τ once again asked them to express their wishes, they submitted, "What more cane we wish for?" Hadhrat Umar τ then said, "Unlike you, I wish that this room was filled with men like Abu Ubaydah bin Jarraah τ, Mu'aadh bin Jabal τ and Hudhayfah bin Yamaan τ so that I could employ them in the service of Allaah. Hadhrat Umar τ then sent some money to Hadhrat Hudhayfah τ and instructed the person taking it to see what he does with it. When the money came to him, Hadhrat Hudhayfah τ distributed it all (to the poor). Hadhrat Umar τ then sent

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[1] Tabraani in his *Kabeer*, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.177). Haythami (Vol.3 Pg.125)and Haafidh in *Isaabah* (Vol.3 Pg.484) have commented on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.237) and Ibn Sa'd (Vol.3 Pg.300) have also reported the narration.
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some money to Hadhrat Mu'aadh bin Jabal τ and he also distributed it all. Thereafter, he sent some money to Hadhrat Abu Ubaydah bin Jarraah τ and again gave instructions to the person taking it that he should see what Hadhrat Abu Ubaydah τ does with the money. (When he also gave all the money to the needy) Hadhrat Umar τ said to the people, "Did I not tell you (that these are men of worth)?"

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Hadhrat Abu baydah bin JarUraah τ Kills his Father During the Battle of Badr

Hadhrat Ibn Showdhab reports that the father of Hadhrat Abu Ubaydah τ kept confronting him during the Battle of Badr as Hadhrat Abu Ubaydah τ continued avoiding him. However, when his father 's confrontations became too persistent, Hadhrat Abu Ubaydah τ killed him. It was then that Allaah revealed the following verse:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءهُمْ أَوْ أَبْنَاءهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُوْلَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُوْلَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُون

You will not find people who believe in Allaah and the Last Day befriending those who oppose Allaah and His Rasool ρ even though they *(those who oppose Allaah and Rasulullaah ρ)* **are their fathers, their sons, their brothers or their families. These** *(Mu'mineen who disassociate from their relatives who oppose Allaah and Rasulullaah ρ)* **are the people in whose hearts Allaah has written** *(entrenched)* **Imaan and whom Allaah assists with His mercy. Allaah shall enter them into gardens beneath which rivers flow where they shall live forever. Allaah is pleased with them and they are pleased with Him. They are the group of Allaah. Behold! The group of Allaah shall be the only successful ones.** {Surah Mujaadalah, verse

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Hadhrat Abu Jumu'ah τ reports that they were once having a meal with Rasulullaah ρ. Hadhrat Abu Ubaydah bin Jarraah τ was also present and it was he who asked, "O Rasulullaah ρ! Is there anyone superior to us who have accepted Islaam at your hand and waged Jihaad by your side?" Rasulullaah ρ replied, "Yes. They are people who will come after me and will believe in me without seeing me."[1]

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[1] Ahmad, Abu Ya'la and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.66).

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Rasulullaah ρ Honours Hadhrat Abu Ubaydah τ

Hadhrat Abu Umaamah τ narrates that a drink was once served when Rasulullaah ρ was in the company of some Sahabah ψ such as Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Abu Ubaydah bin Jarraah τ. When Rasulullaah ρ passed the cup to Hadhrat Abu Ubaydah τ, he submitted, "You are more deserving (of having it first), O Nabi of Allaah ρ." When Rasulullaah ρ insisted that he take it, Hadhrat Abu Ubaydah τ took it but before drinking, he said, "You take it, O Nabi of Allaah ρ." Rasulullaah ρ then said, "Please drink because blessings lie with our elders. That person has no relationship with us who does not have mercy on our youngsters and does not respect our elders."[1]

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Hadhrat Urwa τ reports that when Hadhrat Umar τ arrived in Shaam, the common people as well as the leaders came to meet him. "Where is my brother?" Hadhrat Umar τ asked. "Who is he?" the people enquired. "Abu Ubaydah," replied Hadhrat Umar τ. The people said, "Here he comes." When Hadhrat Abu Ubaydah τ came, Hadhrat Umar τ descended from his animal and embraced him. The narration continues and will soon be quoted.[2]

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Hadhrat Abu Ubaydah τ Kisses the Hand of Hadhrat Umar τ

Hadhrat Abu Rajaa Utaaridi says, "When I arrived in Madinah, I beheld a gathering at the centre of which a man was kissing the head of another man saying, 'We would have been destroyed had it not been for you.' When I enquired who the man kissing was, I was informed

[1] Tabraani. Haythami (Vol.8 Pg.15) has commented on the chain of narrators.
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.101).
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that he was Hadhrat Umar bin Khattaab τ who was kissing the head of Hadhrat Abu Bakr τ for fighting the renegades who had refused to pay zakaah." (Hadhrat Abu Bakr τ was the only one who saw the need for this when all the other Sahabah ψ did not see its necessity.)[1]

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Hadhrat Tameem bin Salamah reports that when Hadhrat Umar τ arrived in Shaam, Hadhrat Abu Ubaydah bin Jarraah τ welcomed him, shook his hand and kissed it. The two men then sat by themselves and wept. Hadhrat Tameem always maintained that kissing the hand of pious people is Sunnah.[2]

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Hadhrat Abdullaah bin Umar τ says, "There are three men from the Quraysh who are the most handsome, have the best character and have the most resolute sense of modesty. When they speak to you, they can never be lying and when you speak to them, they will never regard you as a liar. They are Abu Bakr Siddeeq τ, Uthmaan bin Affaan τ and Abu Ubaydah bin Jarraah τ."[3]

Another narration states that Hadhrat Abdullaah bin Umar τ said, "There are three men from the Quraysh who are the most handsome, have the best character and have the strongest sense of modesty. They are Abu Bakr τ, Uthmaan τ and Abu Ubaydah τ."[4]

Rasulullaah ρ Testifies to the Excellent Character of Hadhrat Abu Ubaydah τ

Hadhrat Hasan reports that Rasulullaah ρ once said, "If I chose to do so, I could take each of my companions to task for aspects of their character except for Abu Ubaydah bin Jarraah τ."[5]

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[1] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).
[2] Abdur Razzaaq, Kharaa'iti in his *Makaarimul Akhlaaq*, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.54).
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.56).
[4] Tabraani, as quoted in *Isaabah* (Vol.2 Pg.253).
[5] Ya'qoob bin Sufyaan, as quoted in *Isaabah* (Vol.2 Pg.253). Haakim (Vol.2 Pg.266) has reported a similar narration.
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Hadhrat Abu Ubaydah bin Jarraah τ and Other Muslims Persevere Through the Plague

Hadhrat Shahr bin Howshab reports from a man from his tribe called Raaba that when the plague started to spread, Hadhrat Abu Ubaydah bin Jarraah τ addressed the people saying, "O people! This plague is the mercy of your Rabb, the du'aa of your Nabi ρ and the manner in which the lives of the pious ones before you were taken. Abu Ubaydah prays that Allaah grant him his full share of it." Hadhrat Abu Ubaydah τ was then struck with the plague and passed away.

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Hadhrat Abu Ubaydah bin Jarraah τ's Joy at the Plague

Hadhrat Urwa bin Zubayr τ reports that Hadhrat Abu Ubaydah bin Jarraah τ and his family were unaffected by the plague of Amwaas when he prayed to Allaah saying, "O Allaah! Grant the family of Abu Ubaydah their share." When a sore erupted on his little finger, Hadhrat Abu Ubaydah τ started looking at (thinking that it a sign of the plague) but he was assured that it meant nothing. He then said, "I wish that Allaah blesses it because when he blesses something little, it becomes a lot."[1]

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Hadhrat Haarith bin Abu Umayrah Haarithi narrates that Hadhrat Mu'aadh bin Jabal τ sent him to ask Hadhrat Abu Ubaydah τ how he was when the plague struck him. Hadhrat Abu Ubaydah τ showed Hadhrat Haarith a sore that had erupted on his palm. It looked very serious to Hadhrat Haarith and gave him a fright. Hadhrat Abu Ubaydah τ then swore in the name of Allaah that he would not want to trade it even for red camels.[2]

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Hadhrat Aslam reports that Hadhrat Abu Ubaydah τ once wrote to Hadhrat Umar bin Khattaab τ, informing him that the Romans were launching a massive military offensive and also stating the grave

[1] Ibn Asaakir.
[2] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.74).
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dangers they (the Muslim army) faced. In his reply after duly praising Allaah, Hadhrat Umar τ wrote, "Whenever any difficulty afflicts a Mu'min, Allaah creates ease afterwards and no difficulty can overpower two eases[1]. Allaah states in His book:

يَا أَيُّهَا الَّذِينَ آمَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُونَ

O you who have Imaan! Exercise sabr, compete in patience, continue doing good deeds *(especially ensuring that the borders of Muslim countries are well guarded)* **and fear Allaah so that you may be successful** *(in reaching your goal)*. {Surah Aal Imraan, verse 200}[2]

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Hadhrat Qataadah narrates that Hadhrat Abu Ubaydah bin Jarraah τ once said, "I wish that I was a mere sheep whom my owners would slaughter and then eat my flesh and my gravy."

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Hadhrat Abdullaah bin Qais or Ibn Abul Qais says that he was with the delegation of Hadhrat Abu Ubaydah bin Jarraah τ that received Hadhrat Umar τ when he arrived in Shaam. As Hadhrat Umar τ was travelling, he was met by some entertainers from Adhri'aat who were carrying their swords (to entertain Hadhrat Umar τ as he entered their town). "Hold on!" Hadhrat Umar τ said, "Stop them and send them back." "O Ameerul Mu'mineen!" Hadhrat Abu Ubaydah τ said, "This is the custom of the non-Arabs. If you stop them, they will think that you wish to annul the pact with them (that you wish to prevent them from freely practising their customs)." Hadhrat Umar τ said, "Then leave them. Umar and his family are all under the command of Abu Ubaydah."[3]

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In the chapter discussing how the Sahabah ψ elected Hadhrat Abu Bakr τ to the post of Khilaafah[4], a narration has passed in which Hadhrat Abu Ubaydah bin Jarraah τ said, "I am not likely to step head of a person

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[1] Here Hadhrat Umar τ was referring to the verses of the Qur'aan where Allaah states: فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا , meaning that every difficulty is followed by two eases.

[2] Maalik, Ibn Abi Shaybah, Ibn Abi Dunya, Ibn Jareer, Hakim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).

[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.384), as quoted in *Kanzul Ummaal* (Vol.7 Pg.334).

[4] Under the heading "The Sahabah ψ Place Hadhrat Abu Bakr τ Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity" and the subheading "A Hadith of Ahmad and the statements of Hadhrat Abu Ubaydah bin Jarraah τ and Hadhrat Uthmaan τ Concerning the Khilaafah of Hadhrat Abu Bakr τ".
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whom Rasulullaah ρ had commanded to lead us in salaah and who then led us in salaah until Rasulullaah ρ passed away."

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Hadhrat Anas τ narrates that some people from Yemen once approached Rasulullaah ρ with the request, "Do send with us someone who will teach us the Qur'aan." Rasulullaah ρ took hold of the hand of Hadhrat Abu Ubaydah bin Jarraah τ and sent him with them saying, "This is the most trustworthy person of this Ummah."[1] Another narration states that the people of Yemen requested Rasulullaah ρ for someone who would teach them the Sunnah and Islaam.[2]

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Rasulullaah ρ Sends Hadhrat Abu Tha'laba τ to Learn from Hadhrat Abu Ubaydah bin Jarraah τ and Praises him

Hadhrat Abu Tha'laba τ says, "I once went to Rasulullaah ρ with the request to refer me to someone who could teach well. Rasulullaah ρ then referred to Hadhrat Abu Ubaydah bin Jarraah τ, saying, 'I am referring you to someone who will give you excellent education and teach you exceptional manners."[3]

Another narration states that Hadhrat Abu Tha'laba τ added, "When I came to Hadhrat Abu Ubaydah bin Jarraah τ, he was busy talking with Hadhrat Basheer bin Sa'd Abu Nu'maan τ. Seeing me approach, they fell silent. 'O Abu Ubaydah!' I said, 'By Allaah! This is not how Rasulullaah ρ addressed me (he did not fall silent when I came).' He said, 'Sit down so that we may narrate a Hadith to you. Rasulullaah ρ said, 'While you now have a prophet in your midst, there shall soon come Khilaafah on the pattern of prophethood, to be followed by monarchy and tyranny."[4]

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[1] Haakim (Vol.3 Pg.267).
[2] Ibn Sa'd (Vol.3 Pg.299).
[3] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.95).
[4] Tabraani. Haythami (Vol.5 Pg.189) has commented on the chain of narrators.
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Hadhrat Abu Ubaydah narrates that someone once asked Hadhrat Abdullaah bin Mas'ood τ, "What was the du'aa you made one night, about which Rasulullaah ρ told you to ask and you would be granted (what you ask for)?" Hadhrat Abdullaah bin Mas'ood τ then informed the man that the du'aa was:

اَللّٰهُمَّ! إِنِّي أَسْأَلُكَ إِيمَاناً لاَ يَرْتَدُّ ، وَنَعِيماً لاَ يَنْفَدُ ، وَمُرَافَقَةَ نَبِيِّكَ ﷺ فِي أَعْلَى دَرَجَةِ الْجَنَّةِ جَنَّةِ الْخُلْدِ،

"O Allaah! I ask You for Imaan that is never lost, for bounties that are never depleted and for the companionship of Your Nabi ρ in the highest echelons of the everlasting Jannah"[1]

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Hadhrat Abu Ubaydah reports that his father (Hadhrat Abdullaah bin Mas'ood τ) said, "I was performing salaah one night when Rasulullaah ρ, Abu Bakr τ and Umar τ passed by me. Rasulullaah ρ said (to me), 'Ask and you will be granted.'" Hadhrat Umar τ later approached Hadhrat Abdullaah bin Mas'ood τ and asked him about the du'aa. Hadhrat Abdullaah bin Mas'ood τ replied, "It is a du'aa of mine that I never omit:

اَللّٰهُمَّ! إِنِّي أَسْأَلُكَ إِيمَاناً لاَ يَبِيدُ،

"O Allaah! I ask You for Imaan that is never destroyed…"

The rest of the du'aa is the same as above, but with the addition:

وَقُرَّةَ عَيْنٍ لاَ تَنْقَطِعُ،

"…and coolness of the eyes (peace of mind) that never ends"[2]

Another narration from Hadhrat Aun bin Abdullaah states that Hadhrat Abu Bakr τ also came back to Hadhrat Abdullaah bin Mas'ood τ and said, "Please repeat to me the du'aa that you had just made." Hadhrat Abdullaah bin Mas'ood τ said, "I first praised and glorified Allaah and then I said:

لاَ إِلَهَ إِلاَّ أَنْتَ، وَعْدُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَرُسُلُكَ حَقٌّ وَكِتَابُكَ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ ﷺ حَقٌّ
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"(O Allaah!) There is none worthy of worship but You. Your promise is true, the meeting with You is true, Jannah is true, Jahannam is true, Your messengers عليهم السلام are true, Your Book is true, Your Ambiyaa عليهم السلام are true and Muhammad ρ is true"[3]

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The Advices of Hadhrat Abu Ubaydah bin Jarraah τ

His Advice to his Troops

Hadhrat Nimraan bin Makhmar narrates that Hadhrat Abu Ubaydah bin Jarraah τ was walking amongst his troops as he said to them, "Listen well! There are many who keep their clothes white while soiling their Deen. Listen well! There are many who appear to be honouring themselves but are actually disgracing themselves. Repel old sins by fresh good deeds because even if any of you commits as many sins as can fill the space between the heavens and the earth, a single good deed done afterwards will rise above them all and overpower them."[4]

His Advice after being Afflicted by the Plague and his Statement about the Heart of a Mu'min

Hadhrat Sa'eed bin Abu Sa'eed Maqbari τ narrates that Hadhrat Abu Ubaydah bin Jarraah τ was struck by the plague in Jordan and this is where his grave is situated. When this happened, he called all the Muslims present there and said, "I wish to give you such advice that if you take heed to it, you will always remain in good stead. Establish salaah, pay zakaah, fast during Ramadhaan, give charity, perform Hajj, perform Umrah, encourage each other (to do good), wish well for your leaders and never betray them. Never allow the world to make you negligent because even if a man is granted the life of a thousand years,

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[1] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.307). Ibn Asaakir has reported a similar narration about Hadhrat Umar τ, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.232).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.127).
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.128).
[4] Abu Nu'aym in his *Hilya* (Vol.1 Pg.102).
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he will have to encounter this juncture that you see me lying in. Allaah has ordained death for mankind and they therefore have to die. The most intelligent of them is he who is most obedient to his Rabb and carries out the most good deeds for the day he returns to Allaah. Was Salaam Alaykum wa Rahmatullaah. O Mu'aadh bin Jabal! Lead the people in salaah." Thereafter, Hadhrat Abu Ubaydah bin Jarraah τ passed away.

Hadhrat Mu'aadh bin Jabal τ then addressed the people saying, "O people! Repent sincerely to Allaah for your sins because when a servant meets Allaah after having repented for his sins, Allaah makes it compulsory for Himself to forgive all his sins. It is only his debts that are not forgiven because a person is held in custody for his debts. Whoever has severed ties with his brother should meet him and shake hands with him because it does not befit a Muslim to sever ties with his brother for more than three days. Whoever does sever ties for more than three days will be guilty of a major sin."[1]

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Hadhrat Abu Ubaydah bin Jarraah τ once said, "The heart of a Mu'min is like that of a sparrow, which changes so many times every day (because of which a person needs to consult with others)."[2]

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Hadhrat Iyaadh Ash'ari reports that he was present during the Battle of Yarmook where there were five commanders over the Muslim army (because the five armies had merged there to fight together); (the five were) Hadhrat Abu Ubaydah τ, Hadhrat Yazeed bin Abu Sufyaan τ, Hadhrat Shurahbeel bin Hasanah τ, Hadhrat Khaalid bin Waleed τ and Hadhrat Iyaadh τ (who is not the one reporting this narration). Hadhrat Umar τ's instruction was that Hadhrat Abu Ubaydah τ should be the commander-in-chief if a battle took place. The army then wrote a letter to Hadhrat Umar τ, informing him that death was storming towards them (because the enemy outnumbered them) and he should reinforce them with more troops.

Hadhrat Umar τ replied to their letter by writing:

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.74).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.102).

"Your letter requesting me for reinforcements has reached me. I shall therefore refer you to one who is a more powerful helper and who has a ready army. He is Allaah Y. Ask Him for assistance because Muhammad ρ was assisted at Badr when his forces were less than yours."[1]

Another narration states that Hadhrat Umar τ added, "When this letter reaches you, I want you to fight them without writing back to me." The narrator says, "We then fought them and defeated all of them within a distance of four *Farsakh* (approximately twelve miles). We also earned a large amount of booty. When we discuss the matter, Hadhrat Iyaadh τ proposed that we exchange ten of the enemy prisoners for each one of ours.

Hadhrat Abu Ubaydah τ then asked for someone to race him. A youngster volunteered saying, 'I would like to, if you don't mind.' The youngster managed to beat Hadhrat Abu Ubaydah τ and I watched him trail behind on his bare-backed horse with his two locks of hair flying furiously behind him."[2]

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[1] *Kanzul Ummaal* (Vol.3 Pg.145).

[2] Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.213) and Ibn Katheer in his Tafseer (Vol.1 Pg.400).
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